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361 set up outside the line, as at Petats; this is usually a sign of a village which has come under the influence of the white man. The villages are now increasing in size, as the natives are encouraged by the Government to live in larger groups for greater ease of supervision. Probably originally all the hamlets were much smaller than most of them now are, and consisted only of relatives. This still holds good to some extent, but the rule is not invariable, and a family may move out of one hamlet into another. The system of segregation is carried out most rigorously in the mountain districts of central Bougainville, where a few huts, or even a solitary one, will be set in a small clearing on a hill-top, hidden from sight by the thick bush closing in upon it on all sides.

The front of the line of huts is always carefully set in a line, measured by means of a length of fibre, but as they are of different sizes to suit their occupants, the back of the row is irregular. The width is always approximately the same (about 12 ft.). The huts are always set very close together, sometimes not more than a foot or two separating them. This space is sometimes utilized for [827] growing crotons or other plants valued for their colours or for their properties as 'medicine'.

There is no prescribed orientation for the lines of huts. They sometimes run parallel to the coast-line, sometimes at right angles to it. At Kurtatchi the original two lines of huts are in the former position, but the huts that were moved from Gomen were placed parallel to the cliff-edge, i.e. at right angles to the other lines [513] (see plan, p. 586). Since the line of beds is always at right angles to the long axis of the hut, it follows that there is not, as is sometimes the case among primitive people, either a prescribed or a forbidden orientation for sleeping.

361 In most villages there will be one or two huts situated apart
156 from the rest, occupied by people who do not care to mix too much with the others. At Petats there was the primitive shed belonging to the old man Hangmasi (now dead), who did not like the way the Petats people are adopting the customs taught them by the mission. At Kurtatchi, one man, Ora, had placed his hut right away from the village, which he seldom visited and discouraged his family from frequenting. The villagers told me it was because he did not like to live with other people; they considered it very odd, and when I showed them the plan I had drawn of the village, with Ora's hut away at the edge of the paper, it always caused

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much laughter. He was quite courteous to me when I visited him, but difficult to engage in conversation, and very chary of his words.

Every hamlet contains one or more huts set apart for the exclusive use of the men and boys (*tobār*). In the Bougainville villages these must be used by the boys wearing the *upi* (headgear indicating that they have not finished their puberty ceremonies, see Ch. VI), who are prohibited from entering any hut occupied by a woman. In Buka, where the boys do not wear the *upi*, their segregation is less rigid, but they may sleep in the 'men's house' if they wish. In both districts unattached men usually sleep there, and male guests from other villages are accommodated there if their visit extends overnight. The men say that this is a good idea because it prevents the visitors from meddling with the village women. These huts do not differ in any respect from the others (see Pl. 30 *b*). They vary in size according to the number of people likely to use them. There seems to be no fixed situation assigned to them in relation to the other huts of the village. In some hamlets they stand in line with the others, in some they are off to one side a little. In other places they occupy part of the ground in front of the line, if this can be arranged without encroaching too much upon the space needed for dancing. Any hut occupied by a man living alone, e.g. an old widower, may be used to house some of the boys if occasion requires. Where the *tobār* is in the middle of the village, it serves as a gathering-place for the men in their idle moments. Where it stands apart, the men tend to congregate in the front portion of the hut belonging to the *tuamaus* (chief), which has a kind of porch attached to it.

Most villages are fenced except where they face the shore. In the beach villages the fence is made of stones and chunks of coral rock, in the cliff villages of saplings put in green and left to grow. It does not seem to be a survival of an old stockade, but a recent innovation, erected at the instance of the Government with the idea of keeping the pigs away from the dwellings, but as it is always full of gaps, either due to neglect or left intentionally to facilitate entrance and exit, in most cases it fails to function. On the outskirts are planted banana, bread-fruit, and other useful trees. Coco-nuts are not liked in close proximity to the huts, as the heavy nuts are apt to do damage in falling. At some place convenient for launching, there will be one or more sheds for